

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, domestic, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—so the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.

Editor friendly, please copy, or notice.

WAY-MARKS IN THE MORAL WAR WITH SLAVERY.

BY REV. HENRY T. CHEEVER.

NO. XVIII.

In the prosecution of any great enterprise of benevolence, especially in every reformatory undertaking, its power resides mainly in the principles which underlie it. Nor can there be enthusiasm sufficient to carry it on successfully, except it be derived from the innate force of those ideas on which the movement is founded. What is enthusiasm, asks Coleridge, "but the oblivion, and swallowing up of self in an object dearer than self, or in an idea more vivid?" In the genuine enthusiasm of *moral, religion and patriotism*, this enlargement and elevation of soul above its mere self, attest the presence, and accompany the intuition of **ULTIMATE PRINCIPLES** alone.

The strength of Christian abolitionism in this country, lies in its living ideas and principles—and it is around those ideas, and for the sake of those living *principles*, that there must be agitation and conflict, until they have prevailed. Duty, says Burke, demands and requires that *what is right should not only be made known, but made prevalent; that what is evil, should not only be detected, but defeated.*

In this necessary process of detecting and defeating evil, and making right known and prevalent, it is inevitable that hostility should be awakened, and bitterness manifested by the parties in opposition. And they will be ever the loudest in charging the advocates of reform and aggression upon the kingdom of evil, with personality and vindictiveness.

Many incaly-mouthed conservatives, at this day, seem unable to separate hatred of sin from hatred of sinners. And they are ready to attribute anger, and even malignity, to any public teacher, that does but denounce iniquity and evil doers in such earnest and hearty terms, as prove him to mean something. Let the Pulpit keep to the creed and catechism, and the Pew will keep quiet. But, let the Pulpit hurl a thunderbolt into the Tartarus of pro-slavery politics, or send a quivering lance into the vitals of slavery, or smite the concrete sin of covetousness in the fifth rib, and forthwith, Pew and Press murmur at the Pastor's meddling and malignity.

When in the war so awakened against the advocates of reform, our opponents go beyond complaining and personality, and enter the field of discussion and argument, the side of reform and progress is always the gainer. And a signal advantage to the cause of truth and humanity, already accruing from the present war, which rages around the Church of the Puritans, and the Church Anti-slavery Society, is found in the development it has caused of the principles by which the opponents of Christian abolitionism are governed.

One of these principles is very naively brought to light by the *"World"* in republishing the late attack of the Independent upon the Church of the Puritans, and calling "attention to what melancholly humiliation a christian church can be reduced by anti-slavery fanaticism."

It says of christian abolitionists like Dr. Cheever:

"They are men who have hugged a chimera until they have become literally possessed by it, and the very generous sympathies which first drew them towards it, have become envenomed in intense malignity.

"The moving impulse of these men, is a fiery zeal that has no affinity whatever with the cool, calm resolution that marks true moral greatness. The reckless fierceness of the one, and the considerate energy of the other, are as wide as the poles asunder. The one takes in the whole round of moral duties, in all their natural relations, and ever keeps in view the great truth, that *what is positively right may be relatively wrong*.

"The other, shutting out all collateral duties, fastens its eye upon a single visionary object, and, to secure it, is ready to avail itself of any means, or to hazard any consequences."

Forgetful of that sovereign maxim of modern expediency-mongers, which it has taken the genius of the *"World"* to shape into language, and endorse with power, "*what is positively right may be relatively wrong*."

It may be positively right, according to this new light of christian ethics,—this *Daniel*, came to judgement between christian abolitionists and their opponents!—it may be positively right to preach the inalienable right of four millions of slaves to their liberty, but it is relatively wrong to their hundred thousand masters, and therefore, "such reckless abolitionism" must not be preached, nor shall it be tolerated. This is not the State, nor the world to carry out what is positively right, because it may be relatively wrong. The mixture, here, of good and evil makes inexpedient, and forbids the attempt to put into practical execution what is positively right lest it be relatively wrong.

The attempt to do so, says the latest edition of pro-slavery philosophy, in the columns of the *World*:

"May have had its origin in pure intentions and genuine benevolence, but it is sure in the end to deprave its possessor, and beget arrogance and intolerance, and anger, and hatred, and malice, and every species of uncharitableness. This sometimes goes to such a length, as to produce absolute moral blindness, and a ferocity almost fiendish."

Therefore, beware, in this world, of attempting to carry out what is *positively right*, lest it be *relatively wrong*. Be content with something considerably short of the positively right, and aim not at absolute rectitude, lest in so doing, your positive right become relative wrong.

Will the *Independent* give a curtain-lecture, or a surly kick, to its otherwise cotemporary? Before it decides upon the kind of castigation it shall administer, let it gravely ponder the great truth, that "*what is positively right, may be relatively wrong*." There may be danger in dealing with this new Divinity. It may be as hard to "fear" as the stubborn christian abolitionist in the Pulpit on Union-square. True, it may be positively right for a champion of orthodoxy, like the *Independent*, to expose and resist this new doctrine of devils,—but then it may be relatively wrong, by so doing, to incur the ill will of a valuable coadjutor in the important work of defeating the "*British-Aid mission*," from the unmanageable abolition Church of the Puritans, "now one of the plagues of our Zion."

The *American Baptist* not inconsiderately remarks that

"The happy discovery that "*what is positively right may be, at the same time, relatively wrong*," furnishes our modern pro-slavery Jesuitism with just the maxim it needs. Now that it is fairly inaugurated as an axiom, we may expect to see it applied to all sorts of moral questions, and in such a way as to work out any results that may be desired. Never mind the logic of the thing. The *World* admits that Dr. Cheever may be a very strict logician, but then he says the Devil is the best of all logicians, according to the testimony

of Dante; and Milton thought so too, for we can seldom find better specimens of logic, than are contained in his report of the speakers in Pandemonium. The very fanaticism of our reformers, he says, consists in the blindness and recklessness with which they carry out their abstract doctrines. "The abolitionist holds that all men are created free and equal and is ready to push the doctrine to the very death; he is for emancipation, though it bring anarchy and ruin."

"We admire the candor of the *World*; we are heartily glad to see the opponents of eternal unvarying principles renounce their pretensions to logic and common sense, as they should have done, long ago. It is high time for us to consider what kind of a religion that is, which ignores reason, and scorns the very idea of being governed by any fixed principles. Dr. Cheever, when he arrives in England and Scotland, will find christian men that do not hold right and wrong to be convertible terms, and eternal justice to be a weathercock, that veers in every direction, according to the relations of society, the character of the people, or the circumstances of the times."

But, in this country, there are yet many (so called) christian men, under the leadership of slavery, and of south-side theologians and divines, who are not yet satisfied that "it is inherently sinful to hold human beings as slaves, under the system of slavery established in the United States," because "the question whether sinfulness inheres in any subject or act, or can be predicated only of motives, is one of the most vexed questions of moral philosophy, and the definition of a slave,—especially as respects the idea of property,—is by no means settled in lexicography!"

Perhaps it is this great truth of the new divinity now inaugurated by the *World*, that what is positively right may be relatively wrong, that is to do what Dr. Taylor of New Haven predicted in 1856 the triumph of Republicanism, would do, namely, "give abolitionism proper, so profound a burial that it shall disturb and trouble no more." It will be an admirable way of getting rid of "those everlasting mar-plots, the abolitionists," who are forever throwing into *pi* all the dear arrangements of trimmers and compromisers, by insisting, in politics, upon what is positively right.

But it is a curious fact in the history of abolitionism, several times repeated, that just as its burial rites are about to be gravely solemnized, some practical resurrectionist, like Stephen A. Douglas, or Charles O'Conor, or the presiding genius of the *"World"*, really bent upon burying it ten fathoms deep, should suddenly say, "Resurgite,"—the one by the declaration that it is a matter of utter indifference whether slavery be voted up or voted down,—the other by the naive admission that "among us at the North, the sole question for reflection, study, and friendly interchange of thought, should be, is Negro slavery unjust?"—the political apothecary of the *World*, by the exhibition of the precious pill, labelled, "*the great truth, what is positively right may be relatively wrong*."

The course of events, and the indications of Providence are plainly co-working with abolitionism, and with the party of christian abolitionists. And it needs no special prescience to see that the Ministers and the Churches in this country, that shall be the most manly, free, conscientious, and out-spoken, in the condemnation of slavery, and the withdrawal from it of fellowship, they shall be the Ministry and the Church of the future, although they may lie under a cloud for the present. And that denomination of christians, which shall take the lead in grappling with, and overthrowing slavery, shall yet become the leading denominations of the land.

If ever Divine Providence, in any age of the world, committed any work to the Christian Church, He has plainly committed the destruction of Slavery to the Church of the United States at the present time. And it is for Christian Ministers to be impressed with this conviction, and to train their Churches accordingly. So doing, they will honor God, and secure to themselves the thanks of humanity.

One of the plainest functions of a Christian minister is to open his mouth for the dumb, to remember them that are in bonds as bound with them, and to consider the poor. And according as we perform that function, do we shew ourselves to be true ministers, or not, of Him who is no respecter of persons, who hath made of one blood all nations for to dwell on all the face of the earth, and who glories in this especially, that He is a refuge for the oppressed.

Dr. Cumming has somewhere remarked to this effect, that if he wanted all people to admire his Church, he would say nothing of its government, or its ritual, but would make all men see and feel it was the most true Church, because its ministers were so absorbed in their functions, and so intent upon doing the work of ministers of the Lord Jesus Christ.

Let a good proportion of the American Ministry, become thus suitably absorbed, and enthusiastic in this, (I might say heroic) function of the Christian Church—let the anointing spirit of the Lord be upon them: to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised—that Ministry would God honor and the people approve. O, be it speedily ordained and anointed by the Providence and Spirit of Almighty God!

For the Principia.

NATIONAL SOVEREIGNTY.

NO. XII.

Judge Story said, "The people adopted the Constitution according to the words of the text, in their reasonable interpretation." It is plain that to adopt it as written was not to adopt anything unwritten. It is equally plain that to adopt the instrument with the intentions which it expresses, was to show a repugnance to opposite intentions. If the people adopted the Constitution because it proposed "to establish justice and secure the blessings of liberty," they would have rejected it, had it proposed the contrary. And, further, had it proposed to favor both liberty and slavery, the people never could have agreed on its adoption.

We have been told that the framers of the Constitution intended to shield slavery against the action of the Federal Government. And yet the instrument that organizes that Government, expresses intentions exactly the opposite, without once naming slavery. If the framers had such an intention, why did they not honestly state it, in the writing, among better intentions? The following answer to this question appeared in the *National Era* of September 18, 1856.

"There can be no doubt that a large majority of the framers of the Constitution, and of the American people whom they represented, were ashamed of slavery. They endeavored to keep it out of sight and to ignore its existence as far as possible. But it is equally certain that the exigencies of their situation—the necessity of union, to the national independence, and the tenacity of South Carolina and Georgia in behalf of slavery, and, on some points, of the whole South—constrained the Convention to adopt and the States to accede to certain clauses which were intended to shield slavery against the power of the Federal Government."

Surely we ought to be ashamed to execute intentions which our fathers were ashamed to have stated, in intelligible terms!

What proof have we that Georgia or South Carolina demanded the shielding of slavery as a condition of entering the Union? Were the minds of the people ever taken on the question? Slaveholders in the framing Convention from those two States did indeed demand a temporary toleration of the slave trade, but even they did not make the rendition of slaves a condition of acceding to the Union. Whoever says such a condition was made by any State, says what he does not know. When the Federal Constitution

* The truth is, Georgia, like all the other States, was in the Union, before the Constitutional Convention was in session, during its sittings, and afterward. The question of coming into the Union, or of staying in it, was never breached at all, by any body, either before the Convention during its sittings, while its adoption was pending, in the act of adopting it, or afterward, during the eighteenth Century.—Georgia, like the other Colonies, came into the Union, on an abolition basis, under the articles of Confederation in 1776, remained in the Union, as a State, like the other States, July 4, 1776 on the basis of the inalienable rights of all men, joining in the solemn appeal to the Supreme Judge of the world, in affirming the rectitude of her intentions to establish a National Government on that basis. She was in the Union in 1778, assenting to the Articles of confederation, in which no man pretends to find a single compromise with slavery, and in forming which, a proposal to distinguish between white and colored inhabitants was stricken out, without controversy.—EDITOR.

was adopted, slavery did not pretend to be a State institution. Surely, then, its pretense of having been placed under the Federal shield needs better support than assumption.

We have in the Constitution, and claiming to be in it, two classes of intentions, so perfectly antagonistic that, just as far as one is carried into effect, the other will be defeated. Neither class is limited, except by the antagonism of its opponent. According to one, any State may be a slave State, any man a slaveholder; if the other permits no person in the Union to be "deprived of liberty without due process of law." The fulfilment of one is essential to the welfare of both the nation and the States; the other demands the gratification of individual lawlessness to the ruin of public happiness. One is in perfect harmony with natural right, the other leads to no results but injustice and outrage. Now, as one of these, from its bad character, shrinks from appearing in its own appropriate terms, and cannot be found in the Constitution, without doing such violence to the rules of construction, as would make any legal instrument useless or worse, on what grounds are we obligated to regard it? The answer, such as can be given, appears in the following extract from the same editorial from which the above was copied.

"Would it be fair or honorable—would it be acting in good faith—for the possessors of Federal power to ignore the palpable meaning of these clauses of the Constitution and their history? Could they exercise the power of the Government for the overthrow of slavery, against the wishes of the States, without repudiating the conditions on which the States became members of the Union?"

The writer ascertained the "palpable meaning" of the clauses by the aid of history.†

Of the thirteen States that formed the Union, twelve were slave States. It would be a curious fact, if it were true, that they made the shielding of slavery a condition of entering a Union for securing the blessings of liberty. But admit that our fathers did come into an understanding to deliver up fugitive slaves, and not interfere against slavery. What then? Did not slaveholders, too, bind themselves by a written compact of "justice"? Did they not come into an agreement for securing to themselves and their posterity the blessings of liberty? And are not the slaves, at least a large portion of them, the posterity of slaveholders? Are they not all "people of the United States" for whose benefit the Constitution was expressly "ordained" by slaveholders and others? And do slaveholders incur no obligations of honor "and good faith"? We can afford to deliver up fugitive slaves, if their masters will treat them with the "justice" they promised, and give them the blessings of "liberty." We have no occasion to interfere against slavery where constitutional right prevails, and servants receive "that which is just and equal." Let the written articles as well as the understandings take effect, and all will be well.

Why did not the writer of the above extracts inquire whether it was "fair or honorable" for the "possessors of Federal power" to seize and deliver up defenseless men escaping from a bondage which he deemed unrighteous and cruel? Why did he not ask whether it would be acting "in good faith" to proclaim to the world a purpose "of justice" and then make the instrument of that proclamation an engine of *tyranny*? If our fathers were ashamed of any part of their political compact, it must have been an unrighteous part, and therefore a part which nobody has a right to carry into effect.

I. S.

† Yes. And to this, might be added, "and, any man a slave!"—Editor.

‡ And even there, the weight of the evidence is against him.—Editor.

LETTER OF JOHN H. BLAKE.

GRANVILLE, Putnam County, {
Illinois, Aug. 20th, 1860. }

Editor of "Principia." Dear Sir:—I wish to express my hearty approval of the "Principia." It is just the paper the times demand, both in the moral and political strife of the day. It is no easy matter, in the rail-road-rush, so common now-a-days, to keep the head from whirling, and steadily "pursue the even tenor of our way," when the very "foundations" seem to tremble all along our track. It is for this reason, that I hail your little sheet, (multum in parvo.) The principles which it advocates, are eternal truths, guiding stars, whose light shall not go out in darkness.

It was said by one of old, "men love darkness." Hence, reformers always go up the stream, necessarily so; and it takes the best energies of mortals, vitalized with power from on high, to make any considerable progress. And the progress will be just in proportion to the vital principle. I believe it true in all reforms. Just as true in the political arena, as in the moral, and I look for success in *any* reform, just in proportion to the predominance of justice, truth, equity, goodness.

In political movements with us, just now, the steep uphill place is "the IMPRACTICABILITY of abolition." I fear many good men and true, are herein wonderfully bewildered. "The abolition scheme," say its enemies, "is impracticable" Many of its friends are frightened at the idea of losing their votes; and much more so, when told, they will not only be lost to the cause of abolition, but will surely be counted on the side of oppression; and so, rather than to lose all, and not only lose, but aid the cause of their opponents, they will opiate their aching consciences with the idea of "one step at a time"—"half a loaf is better than no bread"—"better keep slavery where it is, and let it go no further," than to be so unreasonable, as to undertake what cannot be done, "Abolish it." Now, sir, at your earliest convenience, I wish you would entirely demolish this sophistry in ethics. Let the light shine, that whatsoever cometh to the light, may have his deeds reproved.

Principia, July 21, 1860, page 284.

"THE APPORTIONMENT CLAUSE."

"Free," "free citizens," "freemen," "so that the phrase "all other persons" in this clause, means *aliens*, and not *slaves*."

Is it now, or was it ever the practice, in making out the numeration tables for either taxes or representation, to include *aliens*? Is it now, or was it ever, the practice to include three fifths of the slaves? Is it in this way that the apportionments are *actually made*? I ask for information. I want to see that "radical abolition pamphlet sent to them," "the judges of the supreme court." If these things are so, they discover some of the "foundations." Let the truth spread: Now, Brother, if by putting you in remembrance of these things, I can stir up your mind, so as to draw out for the readers of the "Principia" such an "our answer," as that of Saturday, July 21, I shall be twice glad. I bless God for that. I will praise him yet again. In the fellowship of the gospel. Yours truly.

JOHN P. BLAKE.

NOTES IN REPLY.

1. We are all the while at work demolishing these sophistries, as well and as fast as we know how, both by arguments and facts. Our articles on the "American Oligarchy" have demonstrated, we think, that the controlling power of the slaveholding Oligarchy, lies in nothing but the fact of its *tolerated existence*, and consequently, that all the time and strength are wasted that is "thrown" away upon the absolutely "impracticable" enterprise of trying to "limit" it, or check its power, in any direction, without striking directly at its *existence*. And we are constantly recording passing facts, and showing their connection with our past history, in such a manner as to prove that—by the testimony of *experience*, it is even so—that the effort to carry out the measure of "No more States" has been tried, and is abandoned, that the measure of excluding slavery from the Territories by Federal Action, has been tried, and is virtually abandoned by the Republicans in Congress, that the Chicago Republican Convention dared not unequivocally promise restriction, and the *Tribune*, and other leading Republican journals are, half the time preaching Squatter Sovereignty, and half of the time restriction, so as to catch votes, from both sides. Also that the Republican State Convention in Connecticut proclaimed Squatter Sovereignty to be the true doctrine, and the *N. Y. Times*, a strong Lincoln paper, declares explicitly and continuously, that whoever comes in President, the Government will be administered on that principle, as "the only practicable" one. If, in view of both principles and facts, people will be so *stags* to be cheated, as to "bite the naked hook" we know of nothing but the *taste* of the hook that can cure them. We are now looking forward to the election of Lincoln, as the final lesson of instruction to all such. But we are not quite certain that the hook itself, the utter abandonment of all pretensions and promises of restriction, would trouble the majority of them. We are losing faith in the *sincerity* of

the principles and facts, people will be so *stags* to be cheated, as to "bite the naked hook" we know of nothing but the *taste* of the hook that can cure them. We are now looking forward to the election of Lincoln, as the final lesson of instruction to all such. But we are not quite certain that the hook itself, the utter abandonment of all pretensions and promises of restriction, would trouble the majority of them. We are losing faith in the *sincerity* of

intelligent Republicans who still profess to be expecting restriction.

2. Our correspondent, we suspect, is inviting us to answer the same error that we met in the *Principia* of Sept. 8, (No. 43,) in the article headed "Questions and Answers." People think it important to know how the Constitution is, and has been construed and administered, in order to determine what the Constitution really means and requires, and how it ought to be, and could be administered. This is taking for granted that the slaveholders are, of course, the true expounders of the Constitution, and that we are to be limited and concluded by their expositions, and the precedents they have set for us to follow! This is giving up the whole controversy, in effect, and letting the slave power have its own way, in every thing. By the same rule, our posterity, if they follow our example, will be gravely inquiring after the precedents set by Pierce and Buchanan, and studying the Dred Scott decision, of Judge Taney—(as the Douglas Democrats are, even now, beginning to do, and as the Republican Convention at Chicago, dared not distinctly declare they would not do—and as Lincoln, when lately questioned, dared not, in order to learn what the Constitution means, and how it is to be administered.

To our correspondent's questions, however, we answer. The enumerations for representation are and have been made, by reckoning three-fifths of the slaves, and not three-fifths of the aliens. No enumeration for the apportionment of taxation has ever been made, including either aliens or slaves, for the reason that the Slave Power that has hitherto administered the Government, has never yet allowed any "direct taxes" to be levied. Having so construed the Constitution as to clutch the representation of three-fifths of their slaves, they next devised and introduced the plan of raising all the revenues of the Government, by duties on goods imported, instead of the "direct taxes" contemplated by the Constitution, to which, as applied to slaves, they have never consented to submit. So the Constitution is construed one way, when *representatives* are to be apportioned, and another way when *taxes* are to be levied. This is the history and the philosophy of the "Tariff for Revenue," which all our parties, Whig, Democratic, Free Soil, and Republican, deem a necessary part of our National policy.

"That Radical Abolitionist pamphlet" sent to the judges of the Supreme Court, is now out of print. But the substance of it, along with much more to the point, is contained in "OUR NATIONAL CHARTERS."

The particular argument alluded to, lies in a nut-shell, and may be disposed of, by a simple dilemma—thus.

The "three-fifths of all other persons" either means slaves, or it does not. If it does not, then that clause of the Constitution has no reference, whatever, to slaves. And so we dismiss the pretended "compromise," on that ground. But "if the three-fifths of all other persons" does mean slaves, then that clause of the Constitution recognizes them as Federal Citizens, entitled to representation in Congress. It declares them the constituents of members of Congress. And Congress is therefore bound to protect them, as such, the same as it protects other constituents of Congress.

There is no dodging this, by pretending that as slaves were to have been *taxed* as property, so they were to have been *represented* as property. The slaveholders have never allowed them to be taxed as property, under this clause. The clause says nothing either of taxing, or of representing property, but says the contrary.

"Representatives and direct taxes shall be apportioned among the several states, which may be included within this Union, according to their respective numbers, which shall be determined," &c.

What respective numbers? "THEIR respective numbers," the "respective numbers" of "the several States," that is, of the people composing the several States. Now read on—

—(shall be determined) "by adding to the whole number of free persons, including those bound to service for a term of years, and including Indians not taxed, three-fifths of all other persons."

The people composing "the respective numbers of the several States" are the subjects alike, of representation and taxation, on the American principle that "representation and taxation are inseparable." The word "person" has the same meaning in the one part of the clause, that it has in the other. If it means *property* in the case of the "three-fifths of all OTHER persons," then it means "property" in the case of the "persons" previously mentioned! Thus reducing

all the "persons," and "respective numbers" of "the several States" to "property." Thus absurd is the pro-slavery construction of the clause.

LETTER OF SAMUEL MCFARLAND.

The writer of the following will, we trust, excuse our giving publicity to the whole of his Letter, not excepting the portion of it that teaches, by example, the true theory and practice of reformatory endeavor connecting faith with works, and doing with saying.

WASHINGTON, Pa. Aug. 28, 1860.

Rev'd Wm Goodel, Dear Sir:—Having been somewhat embarrassed, peculiarly, for some time past, I have not contributed so much to the cause of freedom as I otherwise should have done. Feeling, however, in some measure relieved, I conclude now to send \$50. I was much pleased with your discussion of "the Theologies and the Reforms" in the *Principia*, and should have been highly gratified to have had it placed in the hands of all the D. D's as well as in the hands of the lesser Theological Lights of the country, but did not feel able to do much for that purpose. It is true, many would have not read the paper, if it had been sent to them. Others would not have regarded your arguments any more than they would a "common sermon." Still, to those who have consciences and who regard truth they would have been irresistible. Indeed if all the numbers of your excellent paper could be read by the *masses*, it could not fail to produce a revolution. For after all, the common people are much more easily reformed than those who imagine themselves already enlightened.

Our abolitionists are a very good kind of people, and of course wish to "do all the good they can." Hence, they "do not like to throw away their votes." An abolitionist, they say, cannot be elected. Lincoln is a better man than either of the other candidates. With our votes he may be elected. Without them, he may be defeated. Therefore it is our obvious duty to vote for him. Thus they argue. And this chain of reasoning seems to them conclusive. To this I reply, events are in the hands of unerring Wisdom. As to the actions of men who are not governed by principle, but by expediency, it is impossible to foresee who will do the most harm or the most good. Judging the future by the past, we may fairly conclude that either of the other candidates, if elected, would do more good than Lincoln. For it is evident that Buchanan, unintentionally of course, has done more to favor our cause than Fremont could have done. Hence, if it be right to choose the least of evils—if it be right under any circumstances to do evil that good may come, why would it not be best for abolitionists to vote for that Candidate who, if elected, would administer the government most in accordance with the administration of Buchanan?

This shows the absurdity of making either circumstances or consequences the criterion of moral action.

Whether it will be best to appropriate the \$50 for the distribution of back numbers, or for increasing your list from the present time I leave entirely at your discretion.

Hoping you will have a good time at the Convention, I remain.

Yours most truly, SAM. MCFARLAND.

YOUNG MAN KILLED BY A RUNAWAY NEGRO.—A correspondent writing from Swift Creek, Craven County, N. C., under date of Sept. 9, to the *Newbern Progress* says; Mr. John Chapman, one of our most prominent and promising young men, having learned from some source, that there was a parcel of runaway negroes lurking near the residence of his mother, Mrs. Julia Chapman, started out yesterday, accompanied by Mr. Abraham Jackson, and his brother Noah Chapman, a youth some 16 years of age, to find where they had secreted themselves. After considerable search they succeeded in finding the negroes camp, but before they could learn anything or make any examination, Mr. Chapman was fired upon and killed, the shot striking him full in the breast. The two young men made their escape. There is no evidence as yet that will identify the (negro) assassin who committed the cowardly act. He is supposed to be a negro of very bad character, who has been run away for several years, belonging to Wm. Grimes, of Pitt County. Our whole community is completely aroused, and a great deal of excitement prevails. Every step is being put forward to raise a company to scour the whole neighborhood and hunt until they are found; there is every probability that they will be taken. Mr. A. Jackson stated that he saw two negro men and one negro woman; how many more there were in the gang, he knows not.

THE CONSTITUTIONS—ITS ADOPTERS—FURTHER TESTIMONY.

Mr. Goodel:—I think your venerable correspondent, Luther Bingham, must have mistaken my meaning in the sentence which he copies from my No. 6. on National Sovereignty. I cannot perceive from his remarks that he differs from me or I from him, at all. I believe with him that "the right to liberty and property, being a natural right, existed before the Constitution," and is quite independent of it. I regard the Constitution, likewise, as securing rights, when once known or presumed. But I think that natural rights are known only by the light of natural justice.

It is interesting to learn that there are four brothers still living, who shared in adopting the Constitution and can tell how they adopted it. I cannot say with Mr. Bingham that I adopted it just as it reads. Born while the Constitutional Convention was in session, I came too late to take action on the subject. But I have evidence before me that some, besides the four brothers and their father, were influenced in their adoption of the Constitution by its reading. It is a report of a speech on the slave trade, delivered in Congress in 1790, by Mr. Scott, of Pennsylvania. I took it from Blake's History of Slavery.

"But while conceding that slavery within the States was out of the constitutional reach of Congress, Scott was not inclined to admit any limitation to the power of that body over the importation of slaves from abroad. The clause relative to the free migration or importation until 1808 of such persons as any of the States might see proper to admit, had indeed been argued as intended to cover this very case of the slave trade, and the persons referred to in that clause were said to be slaves. He could not think it satisfactory to be told that there was an understanding on this subject between the northern and southern members of the national convention. He trusted there was no trafficking in the convention. When considering our constitutional powers, we must judge of them by the face of the instrument under which we sit, and not by certain understandings which the framers of that instrument may be supposed to have had with each other, but which never transpired. At any rate, the constitution was not obligatory until ratified by a certain number of State conventions, which cannot be supposed to have been acquainted with the understandings in the national convention, but must be taken to have ratified the constitution on its own merits, as they appeared on the face of the instrument. He had the honor of a seat in one of those conventions, and gave his assent to the constitution on those principles."

The first sentence of the above shows that Mr. Scott did not see the right of Congress to abolish slavery. I suppose the general belief that slavery would soon disappear by State action and other causes, made the question of a national abolition of little interest and little examination.

I. S.

[Communicated.]

CHURCH ANTI-SLAVERY SOCIETY IN PITTSBURGH.

We see by the Pittsburgh papers that the society planted there last Winter, through the agency of the Secretary of the Parent Society, is doing a good work. Its monthly meetings for prayer and addresses, are kept up with spirit. At the last meeting,

"Prof. Geo. B. Voshen delivered an eloquent and interesting lecture, entitled "An Historical Sketch of Hayti." It was listened to with marked attention, and it drew forth the warmest encomiums from those who were fortunate enough to be present. The lecturer traced the strange and eventful history of the various inhabitants of the wondrous island, from the time of its discovery by Columbus to the overthrow of the recently constructed empire."

It was then announced that an anti-slavery tract had been prepared for members of the society to distribute, entitled "The law and the testimony concerning slavery." Numerous copies were taken for distribution. This is working in the right direction.

The Philadelphia Society holds also a semi-monthly meeting for prayer and discussion, which is attracting more and more attention and interest.

DESTRUCTIVE FIRE AT ALBANY.

ALBANY, Sunday, Sept. 16.

Boardman, Gray & Co.'s extensive piano-factory, was set on fire at 8 o'clock last night, and destroyed, together with one hundred and fifty pianos, finished and in course of construction. One hundred men are thrown out of employment. Loss from fifty to sixty thousand dollars; insured for fifty-nine thousand dollars.

The Principia.

NEW-YORK, SATURDAY, SEPTEMBER 22, 1860.

THE LATE CONVENTION AT SYRACUSE.

It is not our purpose to prolong a discussion of the proceedings of the Convention. We have no personal grievances to complain of—but having alluded, last week, to a Resolution we sent to the Convention, but which does not appear to have come before that body, we think it proper to present it, entire, together with two of the others, all the series having shared a common fate. We prepared and forward them to W. W. Chapman, Chairman of the Committee that called the Convention, in consequence of his request that we would do so. We sent a duplicate copy of the whole, to a friend in Syracuse, (to guard against miscarriage,) and learn from him that both copies duly arrived, and that at least one of them, went to the business Committee. But none of them were reported to the Convention; the Committee having, doubtless, good reasons for excluding them. We publish only those that we consider distinctive, and liable to have been objectionable to some, in sentiments they express—thus affording light upon the proceedings had, in the Convention, and explaining our review of it.

Resolved, That while the distinguishing measure of the Liberty party is the national abolition of slavery, it equally insists, as no other party can do, upon the right and duty of the States to protect themselves against Federal aggressions, particularly against all enactments requiring the rendition of fugitive slaves. Its principles and policy likewise demand a Federal prohibition of slavery in the Territories, the inter-state slave trade, and the exclusion of new slave States from the Union;—and they forbid the acquisition of new Territories, Provinces or States, that maintain slavery, or that are exposed to the danger of its introduction—so long as American slavery exists. Its principles and policy likewise demand the immediate and total abolition of slavery, without stipulated compensation to the master, (which would be a recognition of his right to slave property,) whatever mutual arrangements for the equalization of ascertained losses may be made afterward.

Resolved, That whatever may be said of the rights of the States to secede from the Union, and of peoples and nations to dissolve their old political connections, and form new ones, it nevertheless remains true that such rights should never be so exercised as to contravene moral obligations, or abjure moral duties. That, while we would not shrink from the duty of a national abolition of slavery, through fear of a Southern secession from the Union, we cannot propose a secession of the Free States, as a substitute for national abolition, thus leaving the slaves in their chains, to struggle against despotism alone. Believing that the whole nation, the Free States included, are responsible for the existence of slavery, and already involved in its guilt, we affirm that the guilt would not be cancelled but increased, by a separation of ourselves from the slaves, while, as we believe, we have the power and the right to liberate them. We will consent, therefore, to no dissolution of the Union, either by Northern or Southern secession, or by mutual arrangement between them, until slavery shall first be abolished, and then all occasion and desire of division will

Resolved, That the Liberty party, therefore, is the only party whose principles and policy can secure a continuance of the Federal Union, on any basis other than that of universal slavery, and unlimited subjection to the slave power.

Resolved, That, when charged with mingling religion and politics, we answer, that our religion and politics being those of the Bible, and of the Constitution, demanding equal justice for all, and deliverance for the oppressed, we cannot separate the one from the other, nor set them against each other, without the subversion of both.

We seek no establishment of religion by politics but the establishment of equal justice and freedom for all men, of all hues and creeds—an establishment which all should desire—and while we would not repudiate the Religion and Politics of the Bible, because pro-slavery religionists claim the Bible for Slavery, so neither would we repudiate po-

litical action under the Constitution, honestly construed, because the pro-slavery politicians unrightfully claim it for slavery.

GERRIT SMITH.

We have had a very pleasant interview with GERRIT SMITH, at our residence, as we are still detained by feeble health, from our office. We conversed freely on the topics on which we differed.

We were glad that he had an opportunity to read the proof sheet of his letter, before it went to press. After reading our review of it in the office, he addressed to us the note which appears below.

We desire that our readers may judge for themselves, to how great an extent it meets, or should modify the critics in our last number; and therefore, we add, for the present, no comments.

339 Pearl St., 1 p. m., Friday.

BRO. GOODELL:—I am happy to learn that your health is more comfortable to-day.

I have just finished reading your honest and earnest criticisms on me, in the last *Principia*. It is proper to correct your impression in regard to my authorship of a part of the resolutions adopted by the Syracuse Convention. I had nothing whatever to do with any of its resolutions. I counselled none of them. I knew nothing of any of them, until I saw them after the Convention.

I regret having expressed myself just as I did, respecting Dr. Cheever. For I now see that I may be interpreted as meaning that he had changed his religious views. I regard him as having outgrown the current religion, and as having grown into a sound religion. Whether he did so, in his ripe age, in his youth, or childhood, I do not know. I do not know that he ever entertained the current religion.

I am sorry you should think that I have given up "preaching" Bible politics. My Church and neighbors do not think so. My late letter to F. Douglass, does not say I have. My letter that you criticised, shows what I mean by having our presses and lecturers teach the "religion of reason, common sense, and Jesus Christ." It is to have them teach the people "to vote in accordance with the claims of absolute rectitude, of justice and mercy."

My whole heart reciprocates the closing sentiments of your review. You stand very high in my list of true christians, and I doubt not, always will, and although you cannot vote for me, I can, with the most entire satisfaction, vote for you.

Yours truly, GERRIT SMITH.

WM. GOODELL.

Since the above was in type we have received from MR. SMITH his manuscript of a REPLY to our REVIEW of his Letter to the Syracuse Convention, which is necessarily deferred till our next.

THE DIFFERENCE.—At a recent festival of the Free Masons of France, the following sentiment was given as a toast:

To the memory of John Brown—the martyr to brotherly love; to the abolition of slavery; to Fraternity, without which, liberty is only the consecration of force, and the despotism of material interests."

The Free Masons, the world over, are said to be one brotherhood. How would such a toast be received at a festival of the Free Masons of the United States? The religion of Europe and America, as exhibited in the sentiments of its professors, differs very much; as much, on the question of human fraternity, as do the sentiments of the Free Masons of the two hemispheres. And yet, Americans boast of being the advocates of human equality and brotherhood, and regard the Europeans as monarchists, aristocrats and serviles! Equally boastful are the Americans of their religion as compared with that of the Old World.

CORRECTION.—In our "Editorial Review" in last week's paper, there are two mistakes to be corrected, viz:

On page 346, second column, fifth line from bottom, instead of "alternation" read "alternative."

On page 347, first column, twenty-third line from the top, instead of "compromise," read "comprehensive."

TO CORRESPONDENTS.—Several communications are still necessarily deferred.

For "The Principia."

MR BEERS' DECLINATION.

Mr. Editor:—In the State League of Sept. 8th, appears a letter of Mr. S. A. Beers, the Candidate of the Radical Abolition and Temperance Convention, for Lieut. Governor, in which he "declines the honor." As he gives, as a reason for so doing, that he is not with us, in principle, of course we accept his declination; and shall place another in his room on the ticket.

But his "views," as expressed, demand a little examination. He says, "I hold, however, that the slave States are entitled to the sole management of the subject within their borders, and that all persons visiting such States, are bound, by every sense of honor and propriety to respect the local law on the subject; and if those laws should prohibit the freedom of public debate, he may, if he choose, retire, at his leisure, to a more congenial atmosphere." (The italics are mine.)

Now this I call decidedly cool; coming, as it does, from the President of the New York State Carson League, who was the candidate of radical men for Lt. Governor on the same ticket with Gerrit Smith for Governor, in 1858.

Mr. Beers can mean nothing less than that "honor and propriety" bind every person in a slave State in which an utterance of the principles of the Declaration of Independence, and of Christ's Sermon on the Mount, is "incendiary" to keep his mouth shut, until he or she can get out of the State. According to this logic, all that is wanted to banish the preaching of the Gospel from the world, is for all the wicked Governments of the world, to legislate against it.

If any pro-slavery D. D., can manufacture a more decidedly and diabolically lower law heresy than this he needs must go deeper in corruption than any yet have penetrated. According to this doctrine, all the martyrs for truth, in every age, were bad men; or at least, mistaken men, in trampling under foot wicked local laws.

But enough. It is useless to waste words on so flimsy a sophistry. No more black and abominable Atheism was ever promulgated than the teaching of this professed Reformer that we are bound to respect wicked "local laws." For, if God's law is not of paramount obligation to any other, then there is no God.

But how comes this lower law Doctor to preside over the professedly Radical State League?

That is what the people will want to know.

For loyalty to true law, CHAS. A. HAMMOND.

P. S. As I, with others, have, evidently, been most egregiously mistaken in Mr. Beers, it is meet that Mr. Carson, the originator and moving spring of the League should give us some light on this point.

C. A. H.

REMARKS.

1. We think we can throw some light upon the philosophy of the ethics of Mr. Beers. He is patentee, or proprietor of a patent, of an improved iron rail for rail-roads. This makes it necessary, and of course right that Mr. Beers or his agent, or both, should travel in the slave States, in the prosecution of his laudable and lawful business. If it is right for him or them to go, then he reasons that it must be right and necessary for him or them to take such a course as will make it possible to do so. *Thus he REASONS*. A pretty fair average specimen of the ethics that come of men's mere reasonings on moral subjects, or questions of duty, calculating the consequences of human action, and making human necessities and exigencies the foundation of moral right. Mr. Beers evidently did this. And in doing so, he plainly followed his own reason, and made it paramount, in authority, to the word of God, as do all others whose logic and ethics are like his.

2. We see, in this instance, the origin of those Constitutional expositions, and views of State rights, that underlie the ethics of those who reason like Mr. Beers, and arrive at similar conclusions. It is necessary to travel in the slave States and transact business with slaveholders. Consequently, it is necessary to concede the "State Right" of slaveholding, and the Constitution must be construed accordingly. Abolitionists who admit such constructions of the Constitution seem not to have been conscious that such is the origin of them. Yet they give us, as one of the main arguments for such constructions, that "the Government has always been administered in conformity with them."

Why has it, but because Northern men, like Mr. Beers, equally with Southern men, have found, or supposed they found, a pecuniary necessity for such views of the Constitution and of State rights.

We see the folly of many who are crying out, against the outrages committed at the South, against Northern men who come among them, and do not keep their mouths shut about slavery, while they themselves, (the complainers,) condone the legality of slavery, and the Constitutional rights of the states, to maintain it. For if slaveholding be legal, and if the Constitution recognises its legality, then slaveholders and the slave States, have a legal and Constitutional right to do what is necessary for the security of slave property, and to judge of that necessity themselves. And they undoubtedly judge correctly in enjoining silence concerning it, on the part of all who do not command it, if slaveholding is to be continued.

Mr. Beers has, we think, placed the matter in a clear and consistent light, and those who intend to concede the Constitutional right and legality of slaveholding, in the slave States, might as well make up their minds to agree with Mr. Beers, and cease their complainings against the necessary vigilance of "our brethren of the South," in the defence of their lawful and Constitutional rights of slaveholding. If any such rights exist, there cannot be any such thing as Constitutional rights of free speech. The two are opposites, and mutually exclude each other, of course.

4. As to our friend CARSON, of the State League, he only fell into the same error that Mr. Hammond confesses he did, the same error that all of us, reformers, are so very often running into, the error of being too "charitable," (as it is called,) too confiding, too liberal, especially toward those who are ready to co-operate with us, in some specific measure of reform. If a man is a good Temperance man—or seems to be so—we take it for granted that he is a good abolitionist, also. And vice versa. We often get "egregiously mistaken" in this way, as Mr. Hammond says. The true remedy for this, is, to study, more reverently, our Bibles, and make them our rule of faith, and practice. We shall then learn that "he that offendeth at one point, is guilty of all," that it is not enough to be zealous in one, two, three, or a dozen specific reformatory measures. We shall learn to "take heed and beware of men"—to be jealous even of ourselves—not trusting to our own hearts, knowing that "the heart is deceitful above all things, and desperately wicked."

The Rockville Md. Journal, a paper that supports Mr. Bell for the Presidency, has the following:

THE NEW YORK TRIBUNE ON THE HON. JOHN BELL.

The New York Tribune paid the following just, and honorable tribute to the Hon. John Bell a few days prior to the nomination of that distinguished statesman at Baltimore:

"The Nashville Banner proposes the Hon. John Bell, of Tennessee as the opposition to Mr. Bell, and if he could be elected President in 1860, we should be entirely content. He is a gentleman of broad and statesmanlike views, of great sagacity and unbounding firmness. Of the whole body of southern Whigs in the Senate at the time of the passage of the Kansas-Nebraska bill, he alone had judgment, pluck, good sense and principle enough to oppose it. He spoke against it, and he voted against it. If other southern Whigs had been sufficiently enlightened to have followed his example, the politics of the country would now be in a very different condition from what we behold. We should have had no John Brown raids. Mr. Bell foretold, with unerring truth, the mischief that would flow from the repeal of the time-honored compact, and in a statesman-like spirit endeavored to persuade Congress to forbear.

"His counsels were unheeded. All that he prophesied of evil, and more, has come to pass. He stands more than justified before his constituents to-day, for the position he took on that memorable occasion. He can point to his record with pride, and demand the approval of every friend of his country, of every lover of law and order, of every opponent of useless agitation of the slavery question, and he will not make the demand in vain. If political hostility in any quarter withholds its praise, it is only because it fears the consequences of rendering it. History at least will do Mr. Bell no reluctant justice. No public man of our time exhibits a more unspotted political career. There are thousands of those who rank nominally as among his political opponents, who would gladly see the affairs of State committed to his prudent and judicious guidance. He has been the guiding star of all that is noble, and manly, and courageous in Tennessee politics for a quarter of a century, and that he should now be forward by the Opposition of that State as their choice for the Presidency, is but a just

and well-deserved tribute to his high character and great ability."

The Tribune has been making a great ado about the fusion of the Douglas Democracy and the "Bell-Everitts" in this State. Why did it not recommend a fusion between the "Bell-Everitts" and the Republicans? Why, but because it calculated that the arrangement was not necessary to the defeat of Douglas, in this State? Was there any principle of the Tribune to forbid it?

"POPULAR SOVEREIGNTY."—"We do not suppose there is any probability that Mr. Douglas will reach the presidential chair. But it gives us rather a sad impression of the tone of moral feeling in this country that Mr. D. or anybody else can suppose that even in New England our people will be pleased and convinced by a discussion of slavery which quietly assumes that if a people want slavery, they have the same right to establish it that they have to establish common schools—that they have the same right to buy, raise, work or sell men that they have to raise mules for labor or sale."—Maine Evangelist.

A sad picture, truly. But why should the elevation of Mr. Douglas alone be deprecated on this ground? Do not Breckinridge, Bell, and Lincoln equally assume, that in all the States of this Union, and in the Territories, as soon as they shall become States, "if the people want slavery they have the same right to establish it that they have to establish common schools—that they have the same right to buy, raise, work or sell men that they have to raise mules for labor or sale?"

If not, why do they all, Lincoln not excepted, agree in letting slavery alone, without molestation, not only in the slave States, but in the District of Columbia, "under exclusive legislation of Congress" (where Federal jurisdiction is exclusive and unquestioned) except, as Lincoln says, with consent of a majority of the voting citizens, and with compensation to unwilling slaveholders? And why, unless they agree, in principle, with Douglas, do they all, Lincoln not excepted, propose to execute the Fugitive Slave Bill, and leave it undisturbed, upon the statute book?

Will the people of New England" or of any other portion of the country, give any evidence of a higher "tone of moral feeling" on this subject, by voting for Lincoln, than if they voted for Douglas—even if it be assumed, without and against evidence, that Lincoln and his party, if in power, would administer the Government upon any other than the "Popular Sovereignty" principle, as avowed by Douglas?

Why, moreover, if the ministers and Churches of New England, generally, do not "quietly assume" the right of a people to hold slaves, if they please,—why, we ask, do they hesitate to join with the Church Anti-Slavery Society, in the testimony that slaveholding is inherently sinful? In the absence of such right, what is it—what can it be, but inherently sinful? Is not all unrighteousness (or want of conformity to right,) sin?

OHIO STATE CONVENTION.

All who are unwilling, by their votes, to recognise Law for American Slavery are, without respect to color, hereby notified that there will be a Convention of RADICAL ABOLITIONISTS in Oberlin, Lorain Co., Ohio, Oct. 3rd (Wednesday), at 10½ o'clock A. M. for the purpose of nominating Electors for President and Vice President of the United States, on the Radical Abolition ticket, and to attend to any other business that may be necessary.

All the friends are requested to be present either in person or by Delegates or letter. A full meeting is desired.

Letters may be directed to T. B. McCormick, Box 248 Oberlin, Ohio.

O. M. BROWN, East Toledo Ohio.
W. A. HUNTER, Bryan,
GEORGE GORDON, Iuira.
J. P. BARDWELL, Oberlin, Ohio.
T. B. McCORMICK.

Sept. 8, 1860.

In reply to inquiries, we state that W. W. CHAPMAN, Chairman of the committee of the N. Y. State Radical Abolition Committee, resides at Minetto, Oswego Co., N. Y.

T. B. McCORMICK, Chairman of the National Abolition Committee, resides at Oberlin, Ohio.

News of the Day.

MR. SIDNEY A. BREW, declines the nomination of the Radical Abolitionists, for Lieut. Gov. of New York. In his letter he says:

"I acknowledge with pleasure, this expression of your confidence, and the honor intended by the nomination.—While I am led to suppose that my well known radical position in the temperance cause, may have favored the inference that I was equally radical on the subject of slavery.

"I regard American slavery as a social and political evil, challenging the united attention of the nation at present, and giving warning of greater peril in the future. I hold, however, that the slave States are entitled to the sole management of the subject within their borders, and that all persons visiting such States, are bound by every sense of honor and propriety, to respect the local law, on the subject; and if those laws should prohibit the freedom of public debate, he may, if he chooses, retire at his leisure, to a more congenial atmosphere."

In re-publishing the following, we do not mean to express any opinion of the project. That would be as hazardous as it was to express an opinion of Fulton's steam boat project, fifty or sixty years ago. We well remember, how that was the butt of ridicule among Editors. As a piece of news, and of lively speculation, Mr. Hyatt's communication is, at least, an entertaining one. And the style of philosophising is, by no means, deserving of ridicule.

"CAN WE FLY?" RESPONSE OF THADDEUS HYATT.

To S. M. T.—My Friend:—I have read your criticism in the *Republican* of the 23d inst., and am glad to see that the flying question begins to attract attention. Let me say a word or two suggested by the following, from your article:

"A wild goose will continue its flight for an entire day, and of course must continually exert a force equal to its own weight to sustain it in the air, besides the force necessary to carry it forward in its journey."

See here, neighbor: did it ever occur to you that a small *parachute* will let a man drop as gently to the earth as a large balloon? Did it thereupon ever occur to you that a *sustaining* power and a *lifting* power might in the air and in God's economies, be two distinct things? That while in the bird the two forces depend upon and proceed from the same mechanism, yet, as *forces*, the *sustaining* is not the *lifting* power? That hence, while to rise from the earth into the air may require an expenditure of very considerable lifting power, yet that this expenditure is sudden, and of short duration—a *momentary* concentration of energy, that man has capacity for equally with the bird? That once in the air, a very little *sustaining* power is required—almost none at all?

My part of the invention of a flying apparatus, and which I intend to patent, is substantially a *winged parachute*! The details of the invention I have no time for: hence my offer of a reward. I do not, however, ask from any inventor either his invention or the machine he may contrive. Each man will patent and own his invention to the full extent of it; my reward is to hurry up the complete invention. Many minds will be required for this; every inventor will add something of his own. I think they will discover that the *tail* and the *wings*, *taken together*, form a *parachute* or *dome-like* structure, under which the *air pack*, or is held, precisely as it does under a *parachute*, and for the same purpose, and with exactly the same result. If this be so, it will be seen that instead of counterpoising the weight of the bird by an enormous gas bag, God, the great Inventor, has adopted a simpler method, and used the very air itself as a resisting medium. Why will not man learn from Nature and from God? An examination of bird mechanism will, I think, also disclose the fact that the *lap* of the quills is designed to favor the easy passage of the air through them in one direction of motion, and its retention in the other.

I have spoken of my invention as a "winged parachute." The invention likewise involves a modification of the arrangement to the extent of making the *parachute* act also as wings or a propeller, the dome of the *parachute* being made up of a series of leaves or wings like the fans of a windmill, and acting thus as a sort of rotary wing—a sort of spiral to act singly or in series; in the latter case to be attached to a *Flying Car*!

In your article of the 23d inst., you very truly observe that "Mr. Hyatt is enthusiastically certain that the thing can be done." I am—as much so as was Columbus when he started for his "New World." And as I meditate on all the changes that are to flow from it, among other things I smile to think of "our Southern brethren" and the "peculiar institution"—of the "flying cloud," and "who are these that come like doves to their windows?" I laugh at "the citizens of Abbeville District, South Carolina" who have recently "passed resolutions declaring the circulation of Sumner's speeches treason, to the whole country," and who "respectfully request all clergymen who may have received copies, to forward them," in order that "they may be consumed in a bonfire lighted by Negroes!" How these citizens of Abbeville District, South Carolina, will open their eyes when they discover, not only Charles Sumner's

speeches dropping through the air upon them like flakes in a snow storm, but their colored property "dropping" upward, their sable riches "taking to themselves wings" in sober verity, and disappearing much faster than their factories can produce the raw material. I am free to say that in offering the reward of \$1,000 for a Flying Machine, I was unpatriotic enough to be specially moved by the prospect of starting an opposition line to the "underground railroad" of my friend Coffin, of Cincinnati. I regard the road as certain. The stock I know is sure.

But I am amazed, S. M. T., that you, and other reflecting people like you, should have so excellent an opinion of aerial tubs (ballons)—the most stupid of all stupid contrivances to defeat the purpose aimed at. Men have cheated themselves long enough with these air bubbles; it is high time for them to quit, and go to work in a natural way. Let them look to God and study Nature. The grandest prophecy of the centuries—the best and most clearly demonstrated fact of the Divine Providence, they have thus far ignored, to go fooling through the ether in great unmanageable gas tubs—sailless and rudderless, the sport of the winds and the playthings of the tempests! And yet flying is a demonstrated fact!—before their eyes every moment; and as if God had specially designed by "easy lessons" to lead them in the way and teach them, He has given, 1st, flying fish; 2d, flying squirrels; 3d, flying mice (bats); and so onward and upward through all gradations, to the strongest and swiftest of birds! And yet man, with an intellect declaring his origin divine, has for these many ages indulged himself with stupidly gazing up into the blue, envying its happy inhabitants, but making no effort to equal by imitating their mechanism! Why, the gain to human health and longevity ought long ago to have stimulated men to this work! See how aerial buffettings would restore consumptives, and by the beat of tonics give to the spiritless buoyancy and strength!

But the hour has at length arrived; and the work is about to be done. This generation shall not pass away till this thing be fulfilled. God wills it: for so only can the nations be knit together! So only can the race be bound in one—the universal brotherhood of man! Thus alone can wars be ended; thus alone the reign of peace arrive! The intellect of man has developed beyond his power of locomotion: a new world is needed! a new sphere must open! The aerial ocean by which we are surrounded is that field. Space and time shall be crowded into yet narrower limits! man presses to the verge of the infinite, where no time is—where no space is—where states alone prevail! Excelsior! Let us press forward! I am yours, &c.,

THADDEUS HYATT.

Hyatt, Kansas, Aug. 26, 1860.

The following is the advertisement alluded to in the preceding article.

\$1,000 REWARD—A FLYING MACHINE WANTED.

The undersigned believes that aerial locomotion is possible for man as well as bird, when substantially the same conditions and arrangements are observed. The above sum is offered for a practical flying machine adapted to individual locomotion, and will be paid on the 1st of September, 1861, to the inventor who, at that time, shall produce the best machine for flying. The undersigned calls the attention of inventors to the fact that all creatures that fly, accomplish it by the exertion of mere animal force. Whatever advantages the inhabitants of the air may possess by nature over man, may be more than matched by his ingenuity and skill. Let the inventors of the world no longer stumble on the threshold of the grandest fact in the progress of the race, by listening to absurd theories. Flying can be accomplished by man! This offer is open to the inventors of all nations.

THADDEUS HYATT.

New York, July 25, 1860.

THE SLAVE TRADE.—"Scarlet," writing for the Charleston Courier from Key West on the 30th ult., says: The excitement consequent upon the attempt to steal the bark *William*, has died out, and the parties are snugly caged for trial. The bark is now owned by Antonio Pelletier, of New-York, who has obtained a register, and she cleared hence on the 28th, for Mobile. From Havana, I learn of the arrival of slaves on the night of the 26th, in Spanish smacks—landed at the Fish wharf, and carried from thence in lighters to Regla. A schooner, with slaves, was captured, or rather given up to a Spanish man-of-war brig, off Matanzas. She was chased by the *Crusader*, and preferred delivery to her own flag. From the Bahamas, we have news of the total loss of ship *Wabash* on the Brunniss—sugar loaded, from Matanzas—part of cargo saved; also that bark *Liberty*, from New-York to New Orleans was ashore on Moncillo Shoal, but got off.

ANOTHER PECULATING POSTMASTER.—For some time letters passing through mails in the Northern part of the State have been missed. Col. North was removed in the midst of his investigations into the matter, and the newly appointed Agent, Mr. Bull, on coming into office, immediately took it up. He addressed a letter containing several bills to himself, under an assumed name, to Perry's Mills, Clinton County, and upon applying to the Post-office at that place for it, was informed by the Postmaster, Mr. Whipple, that such a letter was received there, but as he knew that no such person resided in the place, and as the letter con-

tinued money, he had forwarded it to another place. Mr. Bull, not satisfied with this explanation, left for the cars, and upon the arrival of the pouch from the Perry office, he took charge of and opened it. Among the letters was one marked "free," addressed to a firm in Troy, which he opened and found to contain two of the identical bank bills which he had put into the decoy letter. He thereupon caused Henry A. Whipple, the Postmaster of Perry's Mills, to be arrested upon a charge of embezzlement, and took him to Albany. An investigation was had on Wednesday, before U. S. Commissioner Hilton, which resulted in Mr. Whipple being held to bail to await the action of the Grand Jury.—*Times*.

Important from Honduras—Capture of Walker.

NEW ORLEANS, Monday, Sept. 17, 1870.

The steamship *Star of the West*, from Havanna on the 13th inst., has arrived.

The Spanish war-steamer *Francisco D' Aaia*, arrived at Havana, from Omoa on the 16th, and Truxillo on the 17th inst. She reports that the British war steamer, *Icarus*, with a transport and troops under command of Alvarez proceeded to Rio Negro, where Walker's army was encamped. The boats of the *Icarus* proceeded up the river, and captured Walker with 70 of his men, all of whom were taken to Truxillo, and delivered to the authorities of Honduras.

Walker's men were very destitute, and many of them being sick, were permitted to return to the United States, on the condition of never engaging again in an expedition against Central America.

Gen. Walker and Col. Kudler are to be shot.

The *Guanatema* expedition arrived from Omoa shortly after the capture of the filibusters.

ARRIVAL OF THE OVERLAND MAIL.

FORT SMITH, Ark., Saturday, Sept. 15.

The Overland mail-coach, with San Francisco dates to the 17th, arrived here at noon to-day. Among the passengers is Col. Titus, of Kansas notoriety, now of Arizona.

The passengers state that a party of Mexican guerillas had recently made an incursion into Texas for plunder, and had stolen thirty-five head of mules belonging to the Overland Mail Company at Leon, Water Holes Station. The mules had not been recovered when the mail passed.

It is also reported that the Indians of New-Mexico have recommenced hostilities.

The late mail, bound from Mesilla to Santa Fe, was attacked by the Navajoes, the conductor and driver killed, and the mails and coach entirely destroyed.

The Government mules at Fort Craig had been stolen by the Indians.

STEAMBOAT DISASTERS.

LOUISVILLE, Saturday, Sept. 15.

The steamer *City of Louisiana*, chartered by the Memphis and St. Louis Packet Company, snagged and sunk at Hat Island, in the Mississippi. She will probably be raised.

The steamer *B. J. Adams*, due here to-day, from New Orleans, struck a snag near Helena, Ark., tearing out two ladies' staterooms, and slightly damaging the lower guard.

Collision on the Racine and Mississippi Road—Five Persons Killed and Twenty-five Wounded.

CHICAGO, Saturday, Sept. 15.

The 4:30 P. M. passenger train on the Racine and Mississippi Railroad, going from Racine to Freeport, was run into last night at Delavan, Wisconsin, by a freight train, which had flagged from Racine.

Five passengers were killed, and twenty-five wounded, some, it is feared, fatally.

The names of the killed by the collision, are as follows:

Mr. Baker, produce dealer, of Delavan, Wisconsin: Morgan Seavers, of Marion: Mrs. Davis, of Sharon: A son of Mr. Catlin: and a son of Mr. Stopful, of Delavan.

The train had on board a large party of excursionists, returning from a County Fair at Elkhorn, several of whom were seriously injured.

TELEGRAPH SUIT.

BOSTON, Saturday, Sept. 15.

Before referees, a suit has been brought by F. O. J. Smith, against Prof. Morse, to recover five-sixteenths of the amount of money received by Prof. Morse, from the different Governments of Europe, for the invention of the telegraph. The parties have been connected together in the telegraph business for some twenty years, and some time since a settlement was had between them, when Mr. Smith received \$300,000, and two matters in dispute were left open for suit or reference, of which this is one. The hearing is not finished. The referees are Judges Sprague and Upham, and Geo. S. Hillard.

EUROPE.

By the *Jura* and *Tutonia*, Liverpool news has been received to Sept. 6th.

ITALY.

A Naples telegram of the 6th announces the arrival of Garibaldi and his forces at Salerno. He was expected at Naples immediately.

The dispatch also says the King will leave here to-day for Gaeta.

Eight Sardinian war vessels were in the Bay of Naples, with two regiments of Bersaglieri on board.

The British steamer "Orwell," which was taken possession of by the Garibaldians, had been recaptured by the English war steamer *Scylla*.

Garibaldi was last heard of at Palini, marching upon Salerno, being supported on the right wing by General Cozenz.

Four thousand men, under General Turr, had disembarked at Capri.

Insurrection had broken out at Sald, where Victor Emanuel was proclaimed.

It was reported that the Austrian Minister at Naples had telegraphed to Vienna that the King of Naples had resolved to quit his states. The pictures and furniture of the palace, and the King's baggage, were embarked on the 11th, on board a Spanish vessel. Other authorities affirm that the king had adopted the desperate policy of no surrender, and would not leave till the last extremity.

REUTER'S TELEGRAMS.

NAPLES, Aug. 28.—The King intended to change his Ministry, but Prince Ischitella refused to accept the Presidency, and nobody else cared to accept it.

General Catofiano has been appointed Commander-in-chief at Naples. He assembled the General Staff of the National Guard, and declared to them that he reckoned on their assistance, but that he would shoot all traitors and the chiefs of secret societies. The King had also received the General Staff, and promised them that he will not bombard the city. The Minister Pianella had returned from his expedition. He has assembled 20,000 men at Salerno, under the command of Generals Bosco and Barbalonga. Another military camp is being formed at Arellino. The King and Count Trapani intend to try the issue of arms, and then withdraw to Eetu. The National Guard at Reggio having surprised some Neapolitan troops, fired upon them within a very close distance, and a horrible melee ensued.

It is asserted that Garibaldi is at Potenza.

Turin, Sept. 2.—The *Opinione* of to-day publishes the following telegram, dated Naples, Sept. 1:

Garibaldi has arrived at Monteleone. Part of the Royal troops have fraternized with the insurgents, and part have been dispersed. The province of Salerno has risen in insurrection to the cry of "Long live Victor Emanuel."

The enthusiasm of the population is extraordinary. The Royal troops which have been sent to reinforce the garrison of Monteleone, have retired upon Arellino. Extensive military movements are taking place. It is said that the troops are to be concentrated on the frontiers. The Count of Syracuse has arrived, and has taken up his residence in the Palace. According to advices from Naples, Garibaldi was marching upon Salerno.

Turin, Sept. 3.—It is stated that the concentration of two corps' d'armee on the frontier is owing to the menacing attitude of Lamontiere.

THE INVASION OF CALABRIA.

Correspondence of The London Times.

REGGIO, August 24, 1860.

From the 21st to the 23d there were few incidents of any consequence, either on this or on the Sicilian side.

About 4 o'clock in the afternoon of the 22d the town of Messina was alarmed by a succession of cannon shots from the fort into the town, preceded by a brisk fire of musketry toward the outposts of Terranova. The troops ran to arms, the population, men and women, made their way hastily toward the upper part of the town, the National Guard spread about in dribbles in all directions. The impression was that the Commander of the fort had made up his mind to restore the Neapolitan losses on the Calabrian side by bombarding the town.

Generals Turr and Medici were soon at the outposts, a *parlementaire* was sent across, and the commander of the fort. General Forcola, came in person to make excuse. He said that he could not keep his men in order, a thing which admits of no doubt; for while the conference between him and our generals took place in the middle of the Pisa of Terranova, a hail of bullets was fired by the Neapolitans on the members of the conference. The whole thing had originated in one of those skirmishes of outposts which in

spite of injunctions and disorders, had continued for the last week or so, and, not producing any result by musketry, the Neapolitan artillerymen took part on their own account, and began throwing shot and grape into the *Strada d'Austria*, and into the houses looking toward the esplanade of the fort. However, it seems that the commander of the fort got the better of his troops, for the firing was discontinued.

On the evening of the 21st the First Brigade of Medici received orders to embark on board the Queen of England and the Washington, both of which were in the harbor of Messina. The captain of the Queen of England, although she has not changed her flag, consented to take the troops across; but when he had his steam up he went out and steamed up to the Faro. Message after message was sent, but without effect, and as the morning dawned the expedition was given up. In the mean time the other troops had been embarked on board the Washington, where they remained all next day and night, in the hope that the captain of the Queen of England could be induced to keep his promise.

On the 22d, in the morning, there was a great cannonade at the Faro. It was the Borbone, a large Neapolitan screw frigate, which passed. She hoisted the French flag and under its protection came close to the batteries, where she opened with a broadside, which killed two men and wounded five, not in the batteries but in the village of Faro. Previous to firing she hauled down the French and hoisted the Neapolitan flag. The batteries although thrown off their guard, answered, but could make only little impression, as the Borbone steamed down with the full force of her machinery and of the current.

The next day she came up again, killing one man and wounding three, but, without passing the Straits, she returned to cruise below Reggio.

The artillerymen at the Faro, indignant at the trick which had been played on them the day before, decided to take good care not to be taken in again. And in fact, when, the next day, a Neapolitan brigantine passed, laden with forage and hoisting the French flag, she was fired into; and when she did not stop, some gunboats were sent toward her which sunk her; it was only when the gunboats approached, that she hauled down the French colors and hoisted the Neapolitan.

With all this, it was a bad precedent to suppose every French ship to be a Neapolitan in disguise, and the consequences have already become apparent, for to-day one of the French avisos boats, which passed near the Faro, was shot at seventeen times. Fortunately the practice was bad, and no harm was done. But, in spite of this, the French consulate made a protest, and sent immediately a strong report to Naples. The Discartes steam frigate got up steam and went out of the harbor toward the Faro point, where she went to anchor. Not even time was left to have a report from the Faro and to make the necessary excuses. As you remember, the two ships which were captured by the Neapolitan, and taken to Gaeta employed the stratagem of hauling our ships in French, and beguiling them thus to betray the real scope of the expedition, and since that time several similar feints were employed. It is, therefore, the Neapolitan who are more in fault than ours; but, at any rate, it is an awkward occurrence, which if there is a will, may serve to bring disagreeable complications.

SARDINIA.

Correspondence of The London Daily News.

TURIN, August 30.

Alea jacta est—the die is cast. Our Government has deemed it to be necessary for itself and advantageous to the whole of Europe to come forth out of the diplomatic shilly-shallying, and to prevent Naples from becoming upon the fall of the Bourbon throne, a prey to anarchy, which might for a brief moment gratify the self-love and visionary schemes of some Mazzinians, but would result in the triumph of a reaction. The Neapolitan army is either conquered or broken up; the people are proclaiming Victor Emanuel, which means that they are still faithfully attached to the monarchical principle, and they do not desire to call in any foreigner to occupy their homes. Were we to delay responding to their call, the monarchical principle might suffer shipwreck in the midst of the tempest, or a French prince might turn the interregnum to his own profit. For these reasons the Piedmontese Bersaglieri are to land forthwith, from the Sardinian ships in the capital of the kingdom, for the purpose of preserving order, and afterward General Lamarmora is to arrive with 30,000 men, and to reorganize the decomposed army. If the rapid conveyance of so large a force should be impossible, the Pope will be asked to allow a passage through his dominions. The Pope conceded this passage to the Austrians in 1821, and again to the Neapolitans in 1848, and now he cannot refuse it to us. Austria will not be touched, but she must cease making Ancona her military port. All the liberals have applauded this project, which was communicated to the public two days ago. It is only Mazzini's organ that opposes it, because they see that the monarchical principle will acquire fresh splendor in Italy by this act. That party does not comprehend the spirit of the age; it remains a mere sect, and loves itself rather than the nation. The question now is, what will be Lamoriciere's line of conduct in consequence of this unexpected determination of our Government. It is difficult to divine what it will be, but I believe that yesterday, in the council of Ministers pread

ed over by the King, after Farini had stated the result of his journey to Chambery, and of his short interview with the Emperor, this very question was started, and suitable provision was made for every case. This morning the cabinet met again. Ministers are quite in concord, and the King is displaying greater solicitude than ever for the affairs of the State. The camps of instruction, which were to have been opened in the early part of September, are to be foregone this year, seeing that a part of the army must now set out on its march, and part must hold itself in readiness for whatever events may happen.

Thus Garibaldi's enterprise, which has already kindled so much sympathy in old England, will have achieved a prompt success as regards the Two Sicilies, and perhaps also for a part of the populations who are still subjected to the harsh and anarchical government of the Pope.

We have here at Turin some more English officers or gentlemen, who are full of enthusiasm for Garibaldi. They are about to leave for the Calabria, being desirous of making his acquaintance, and of assisting him if necessary.

The letter of the Count of Syracuse, which I sent you three days ago, was made known here to the public this morning, and it has produced a great sensation. I have now to inform you that a second letter has been addressed by him to our King, in which he recognizes him henceforth as the Sovereign of Italy, and he prays the King to occupy Naples without delay, in order that civil war and anarchy may be prevented.

In the meantime the King of Naples will proceed to Gaeta, and there shut himself up, yet indulging some hope. He thinks that by continuing to hold Gaeta, and the citadel of Messina, he can say that he still possesses the Two Sicilies, and that no one can take possession of his throne without being considered an usurper. But even supposing that after Naples, with the entire kingdom, shall have declared for Victor Emanuel—as Sicily has already done—the soldiers of Messina and Gaeta should remain faithful to him, can he then be called the King? Had some foreign enemy expelled him, he might be considered as still the King; but when driven out by his own people, and by the whole people of Italy, he has, according to the true law of nations, ceased to reign. The legal fiction, the diplomatic title, has no longer any validity in his case; it would be merely brute force applied to this case, that could impose him on the people; but the civilization of our age has made such progress that even this resource will be denied him.

I say that he is going to Gaeta because such was his project a few days ago. But the last declaration of his generals has very probably induced him to change his mind, and go direct to Vienna or Monaco or Madrid.

While the King of Naples will take ship for the purpose of leaving his lovely bay, our Government is hiring every transport it can find, our own vessels of war not being sufficiently numerous, for part of them are already occupied elsewhere. Two large steamers of the late Transatlantic Company have been already taken up. One of them, the best of the two, is called the Count Cavour, a name of good omen, as the real Count has navigated the diplomatic waters hitherto with pretty good success, though he was once forced to throw overboard a part of his cargo in order to save the ship. I mean Savoy and Nice, which yet might have been preserved, and not left a prey to the corsairs if others had borne down to his assistance.

Notwithstanding the declarations she has made to our Government and to that of France, will Austria remain a passive looker on? Here every one is asking what she means to do, and perhaps the question may be capable of being answered in ten days or a fortnight hence. Few here believe in her declarations; but there are very many who believe that Hungary will compel her to be, at least for the present, more prudent than is her wont.

SYRIA.

It was again asserted that Christians had been massacred at Baalbec, and in a village near Jean d'Acre.

An emeute had taken place at Siermona, and a more serious one was apprehended at Phillipuhobi.

Agitation continued to prevail in Bosnia and the Herzegovina, but the Sultan had ordered the Grand Vizier to return immediately, without visiting these provinces.

INTERVENTION OF FRANCE.

From the Paris Patrie, (Semi-Official).

A foreign journal announces that France is about to bring up the garrison of Rome to 15,000 men, and that the Austrian Government, after the arrival of Garibaldi in Naples, will occupy the Marches and Umbria. We are authorized to declare that both statements are altogether untrue. The 62d line regiment is now leaving for Rome, but only to replace another regiment, which is about to return to France. As to Austria, she will confine herself to the defense of her Italian possessions. France will protect the city of Rome, in which the head of the Catholic Church has his residence, and General Lamoriciere's army, whose effective force is now 30,000 men, seems to be in a condition sufficient to defend the provinces of the Pontifical States.

LONDON, Friday Sept. 7, 1860.

The *News* has received the following telegram:

NAPLES, Thursday, 1 P. M.—Garibaldi arrived at Salerno this morning, and is expected at Naples immediately.

HIGHLY IMPORTANT.

The Europe brings London dates to 9th inst.

The King of Naples has fled to Gaeta, *en route*, it is affirmed, for Madrid. He is said to have accepted the refuge and hospitality tendered him by the Queen of Spain. Garibaldi, on the 6th inst., was at La Cava, within twenty miles of Naples. It was believed that he would be in the capitol on the 7th of the current month. The intelligence of the fall of the Bourbon dynasty is accompanied by rumors of scarcely less importance. An insurrection had broken out in Pesar in the Roman territory, and the people had defeated the Papal troops. The advance guard of the Piedmontese army had entered the Marches, to preserve order. In Venetia, too, a formidable Garibaldian conspiracy had been discovered. Austria is making immense defensive preparations in her Italian territories.

The London Times, editorially, says that the King has gone to Gaeta only to consider whether he will fly to Madrid or Vienna; that Naples is as good as lost, and that the turn of Rome must come next.

The Naples correspondent of the *N. Y. Times* says:

"Garibaldi's progress on the Continent has been attended by the same marvellous success as in Sicily or elsewhere. After taking possession of Reggio, he strengthened that part of the coast to such a degree that he has now become master of the Straits, and no Neapolitan cruiser can pass."

FIRE AND LOSS OF LIFE.

CORNING, Sunday, Sept. 16.

The dwelling of Rufus Gordon, one mile east of this place, was burned this morning. A son of Mr. Gordon, aged 23, perished in the flames. Another son was badly burned.

Family Miscellany.

For the Principia.

SONG OF THE LABORER.

Moreover the profit of the earth is for all; the King himself is served by the field. *Ecclesiastes v. 9.*

The profit of labor for all shall be
And not for the service of one,
Though lord, or prince, or noble he,
The greatest under the sun.

The King himself is served by the field,
By the patient laborer's toil,
A sceptre, too, doth the poor man wield,
The sturdy son of the soil.

For, but for the strength of his brawny arm,
And the ceaseless work of his hands,
Say, where were the worth of the regal charms,
And the might of its kingly bands?

Soon, gone were the sceptre, and vanished the throne,
The statutes and law of the realm,
And what were the worth of the regal crown,
And the cost of each glittering gem?

And what were the prince, with his titles dead?
In the man how little is great!
The peasant shall rule, with a crust of bread,
O'er his vanquished pomp and state.

The profit of labor for all shall be,
The world shall be righted, yet,
And the eyes of the poor and oppressed shall see
The sun of their sorrow set.

And a brighter shall come from the blushing east,
In the train of its Bethlehem's star,
And the first shall be last, and the greatest the least,
In that kingdom of love, not far!

B.

SELF-KNOWLEDGE.—I know not how strong others may be in spirit, but I confess I cannot be as holy as some profess to be; for whenever I do not bear in mind the word of God, I feel no Christ, no spirit of joy. But if I meditate on any portion of Holy Writ, it shines and burns in my heart, so that I obtain good courage and another mind. The cause is this: We all discover that our minds and thoughts are so unsteady that though we desire to pray earnestly, or meditate on God without his word, our thoughts scatter in a thousand forms ere we are aware of it. Let any one try how long he can rest on any one idea he proposes to himself, or take one hour, and now, if he will, tell me all his thoughts. I am sure he will be ashamed before himself, and afraid to say what ideas have passed through his head, lest he be taken for a mad dog, and be chained. This is my case, though engaged in serious thoughts.—*Luther.*

SUNLIGHT IN HOUSES.—The following fact has been established by careful observation. That where sunlight penetrates all the rooms of a dwelling, the inmates are less liable to sickness than in a house where the apartments lose its health-invigorating influences. Basement rooms are the nurseries of indolence. It is a great mistake to compel human beings to reside partially under ground. There is a defective condition of the air in such rooms, connected with dampness, besides the decomposing paint on the walls, and the escape of noxious gases from pipes and drains. All school-rooms, especially, should be open to the sunlight, yet, as a general rule, they are darkened like a parlor.

For The Principia.

CAUSES AND CURE OF POVERTY.

CHAPTER V.

HASTE TO BE RICH.—(Continued.)

IMPRUDENT ENLARGEMENT OF BUSINESS.—SPECULATION.—GAMING.

In our last chapter, we spoke of *haste to be rich*, as one of the causes of poverty. And we gave instances of this in two specifications; one in the injudicious changing of business, and the other in the imprudent *enlargement* of business.

A man should think twice before he changes a business that he understands, for one that he does not understand. And he should think thrice before he suddenly enlarges his business, greatly beyond the amount to which he has been accustomed.

Many a man that has been doing well, has made shipwreck of all his property, by *haste to do better*. One reason is, that there is danger of undertaking a larger amount of business than the man has sufficient *capital* to carry on. Another reason is, that he will be in danger of having more business on hand, than he can properly *plan* and *superintend*, without trusting it imprudently to others.

Another reason is, that a great and sudden increase of business, is much the same thing as undertaking a *new sort* of business which he does not understand, for a large business is a very different thing from a small business, in the ways and methods of doing it. Another reason is, that the more extended a man's business is, the greater, of course, will be the hazards of loss, in any of the various ways in which losses are liable to occur.—A man, for example, if doing business on a moderate scale, may easily get his stock and buildings insured against fire. But in an overgrown business this is next to impossible. When the great publishing establishment of the HARPERS was destroyed by fire, the public were surprised to learn that a great part of it was uninsured, in consequence of which, the house lost about a million of dollars. The explanation given by the house was, that they got all the insurance they could. The Insurance Companies would take no further risk. Perhaps if they had insured, the loss would have made them bankrupt, and the Insurance would have been useless to the owners.

Had the same amount of business been divided between twenty separate houses, the whole, or nearly the whole, might have been insured. This proves and illustrates the principle that the *risks* of a large establishment are greater, in proportion, than those of a small establishment: and the principle holds good in respect to all other risks, as well as to those by fire. We doubt whether it would be as easy to get full insurance on the *Great Eastern*, as on ships of ordinary size.

A similar principle holds good in respect to interest money. It is always a hard task to do business profitably on capital for which a man has to pay interest. But in small or moderate business it is sometimes done. In a *very large* business, it is *never* done. No large overgrown manufacturing establishment, or shipping business, or unwieldy agricultural operation is expected to do better, on the whole, and in the long run, than to pay the proprietors the legal rates of interest on the capital invested. So that if the owners had been obliged to pay interest for their capital, their profits would have been just nothing at all, even in a successful business. This *general fact* has been tested and ascertained, hundreds and thousands of times, and always with the same uniform results.

Now, here are several things that are seldom or never taken into consideration, or dreamed of, by persons who are doing a snug comfortable business, and who are tempted by the hope of great riches, to enlarge, greatly, their operations, and launch out upon great enterprises. Not one in an hundred does this, without finding the necessity of employing more capital than he anticipated, beforehand. For a large capital cannot be turned as often or as rapidly as a small one, nor without far greater risk. Hence the old maxim, that "*a nimble sixpence is better than a slow shilling.*" A comparatively small or moderate business may be done, as all business should be, on the ready cash system, or very nearly so. But a huge business cannot be carried on, without going largely into the credit system, and running great risk of bad debts—nay, without the moral certainty of a heavy per centage of losses.

No person perhaps, ever entered upon a very large

business, without finding the need of more capital than he anticipated, so no person, perhaps, ever entered on such a course without doing a large business on *partly* borrowed capital, or, what is worse, making purchases on long credits, which is commonly giving *more* than the interest money, in the larger price. No person, perhaps, ever suddenly and greatly enlarged his business, without finding his powers of body and mind, more severely tasked, than he had anticipated—that is, if he takes the main superintendence, himself, and if he does not, he incurs the almost certainty of having his business ill-managed. No man, perhaps, ever suddenly and greatly enlarged his business, without finding himself in a *new* business, a new and unaccustomed position in which he lacked the benefits of experience.

Putting all these things together, we *might* foresee beforehand, that the *great majority* of those who should enter suddenly, (or even at all), into very large and unreasonably extended operations, would, almost inevitably, lose the property they once had, fail to pay their debts, and become miserably poor.

And such is the ascertained fact. It is known that not five out of an hundred such men succeed, and that by far the greater part of them live and die in destitution and want. They disappear from society, from the exchange, from the social circle, are scarcely missed, and are soon forgotten by their former associates. Their families go from the parlor to the garret, or to the damp cellar, from the gay street to the dark lane or alley. And there they linger out their remaining days in penury, and die. The few successful ones live in splendor, and excite attention and emulation. These are the baits that draw successive generations of adventurers into the same vortex of adventure, from which few of them escape unharmed. "*Be not in haste to be rich*," lest you should become hopelessly poor.

Thus far, we have considered only the *excess* of enterprise and adventure, in business that is, *in itself*, commendable and proper. But the same "*haste to be rich*" that drives men into such excesses, tends strongly, almost resistlessly, to drive them into operations that cannot properly be regarded as legitimate and proper business, at all.

All proper and legitimate business is useful to the community at large, and beneficial to all the parties concerned. *Not* so with the "*operations*" commonly known as "*speculating*"—investing, buying, holding, or selling, *not* for the useful and necessary purposes of the distribution of the needed products of human industry, and the supply of human wants, but on the mere calculations of chances and hazards, in respect to their rise and fall in market price—in which the "*operator*" seeks his gains, *not* by increasing or by distributing the means of human comfort, but by using them as the gambler does his cards and dice, to accumulate gains at the expense of others, and without giving an equivalent in return. This is one of the most fruitful sources of poverty in the age and nation in which we live. We shall consider it in our next chapter.

READ ALOUD.

Reading aloud is one of those exercises which combines mental and muscular effort, and hence has a double advantage. It is an accomplishment which may be cultivated alone, perhaps better alone, than under a teacher, for then a naturalness of intonation will be acquired from instinct rather than from art; the most that is required being that the person practicing should make an effort to command the mind of the author, the sense of the subject.

To read aloud well, a person should not only understand the subject, but should hear his own voice, and feel within him that every syllable was distinctly enunciated, while there is an instinct presiding which modulates the voice to the number and distance of the hearers. Every public speaker ought to be able to tell whether he is indistinctly heard by the farthest auditor in the room; if he is not, it is from a want of proper judgment and observation.

Reading aloud helps develop the lungs just as singing does, if properly performed. The effect is to induce the drawing of a long breath every once in a while, oftener and deeper than of reading without enunciating. These deep inhalations never fail to develop the capacity of the lungs in direct proportion to their practice.

Common consumption begins uniformly with imperfect,

insufficient breathing; it is the characteristic of the disease that breath becomes shorter and shorter through weeks, months, down to the close of life, and whatever counteracts that short breathing, whatever promotes deeper inspirations, is curative to that extent, inevitably and under all circumstances. Let any person make the experiment by reading this page aloud, and in less than three minutes the instinct of a long breath will show itself. This reading aloud develops a weak voice, and makes it sonorous. It has great efficiency, also, in making the tones clear and distinct, freeing them from the annoying hoarseness which the unaccustomed reader exhibits before he has gone over half a page, when he has to stop and hem, and clear away, to the confusion of himself as much as to that of the subject.

This loud reading, when properly done, has a great agency in inducing vocal power, on the same principle that all muscles are strengthened by exercise, those of voice-making organs being no exception to the general rule. Hence, in many cases, absolute silence diminishes the vocal power, just as the protracted non-use of the arm of the Hindoo devotee at length paralyzes it forever. The general plan, in appropriate cases, is to read aloud in a conversational tone, thrice a day, for a minute or two, or three at a time, increasing a minute every other day, until half an hour is thus spent at a time thrice a day, which is to be continued until the desired object is accomplished. Managed thus there is safety and efficiency as a uniform form result.

As a means, then, of health, of averting consumption, of being universal and entertaining in any company, as a means of showing the quality of the mind, let reading aloud be considered an accomplishment far more indispensable than that of smattering French, lisping Italian, or growling Dutch, or dancing cossillions, gallopades, polkas, and quadrilles.—*Half's Journal of Health.*

PRETTY FANCY.—B. F. Taylor, one of the finest western poets, writes: When the day begins to go to heaven at night, it does not spread a pair of wings and fly aloft like a bird, but it just climbs softly up a ladder. I set its red sandal on the shrub you have watered these three days lest it perish with thirst, then it steps to the tree we sit under and thence to the ridges of the roof, from the ridges to the chimney and the tall elm, and from the tall elm to the church spire, then to the cloud, and to the threshold of heaven, and thus from round the crimson round you can see it go as though it walked on roses.

We are too apt to attribute success in business to good fortune instead of great perseverance. This is a great evil, and should be eschewed, as it leads many to suppose that Dame Fortune will do that for them which they are unwilling to do for themselves.

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